

The American Friend

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Good Will Ambassadors

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MISSION CAMP FOR LEPERS IN INHAMBANE

At the leper camp near Gikuki, Inhambane, Africa, forty lepers are cared for. The camp is in the midst of an old coconut and coffee plantation of five hundred acres, through which runs a large river. It is a beautiful spot. There are five stone buildings with a small church for school and religious services made possible by a gift from the American Mission to Lepers. It is a happy colony of men, women and children. They have a well organized village, their own council which settles all disputes and makes laws that govern the colony. Work is so arranged that all must do something, although it is hard to find work for some who are badly deformed. Yet it is a part of the treatment to keep them busy. It helps them to forget their miseries. They have gardens to cultivate, chickens and goats to raise for their own use. They do their own cooking, make their own mats and pots, and do most of their sewing. They have a special medical dresser to take care of the sick, a daily school where the native language and the Portuguese are taught. A letter writer goes to the camp once a week to write their letters to friends so that the disease is not scattered. Five denominations are represented here and six tribes.

QUIZZED ON COMPULSORY MILITARY TRAINING

The Presidential candidates were asked to state their views on Federal support of compulsory military drill in High Schools and Colleges in a letter sent them by Dr. George A. Coe, Chairman of the Committee on Militarism in Education. Dr. Coe points out that this is one of the big issues before our people at this time, and public interest in the subject is shown by the numerous bodies passing resolutions condemning compulsory military training in colleges and all military drill in high schools. His letter lists the American Federation of Labor, the Federal Council of Churches, the Federation of Women's Boards of Foreign Missions of North America, the Quadrennial Convention of the Methodist Church, the General Assembly of the Presby-

terian Church, the National Council of Jewish Women, the Northern Baptist Convention, the National Council of the Congregational Church, etc., as having disapproved of compulsory military training within the last two years. The resolution passed by the Quadrennial Convention of the Methodist Church in Kansas City in May, 1928, was given by Dr. Coe as illustrative of much sentiment on the subject. That body voted by a majority of 800 to 50, "We are opposed to all military training in high schools and to compulsory military training in colleges and universities." He states that, "This public concern has arisen out of the fact that some 86 American colleges and universities, (including most of our larger State universities which enroll such a great percentage of our American college men) have compulsory military training. There are some 68 cities where military training is maintained in the public high schools with federal aid (in 20 it is compulsory). This compulsory training is not required by any Federal law, but, nevertheless is supported and promoted by Federal moneys. . . Our records show that long lists of organizations, such as the above, have considered this question within the past few months and passed resolutions condemning compulsory military training." After praising those sections of the party platforms favoring international cooperation and opposing militarism, Dr. Coe goes on to ask Governor Smith, Mr. Hoover, and Norman Thomas, the Socialist candidate for President, for an answer on these two specific questions: 1. Do you favor the use of Federal Funds and of the Army and Navy personnel to support compulsory courses in military training in our civil, educational institutions? 2. Do you favor such Federal encouragement of military training, whether voluntary or compulsory, in our public high schools?

WHY DECLINING NUMBER OF CHURCHES?

"A cyclone has hit Protestantism," declares John Richelsen, pastor of the Kenmore Avenue Presbyterian Church, Buffalo, in an article in the July *Scribner's Magazine*. Doctor Richelsen points out the curious phenomenon apparent in the Protestant churches, the decline in the number of churches while the membership increases. He cites figures to show that a decline in the number of Congregational churches began in 1916 and has continued steadily. "During this same period of ten years, the denomination grew from 780,414 to 901,660 members. Not only have the Congregationalists no additional church organizations because of their gain in membership but they have 467 fewer churches than they had ten years ago before these 121,246 additional members were received. This denomination now actually has fourteen fewer church organizations than it had in 1900, although it now has 268,311 more members than in 1900. Since 1921 the Presbyterians have grown steadily every year in memberships, adding in the period from 1921 to 1927, a total of 204,908 adherents and losing churches steadily every year in the same period for a total setback of 345 organizations. The Northern Baptist Convention with a membership of 1,392,820 had 8,393 churches in 1926 and reports 8,266 for 1927, a loss of 127 organizations. The Southern Baptist Convention, a body of 3,765,001 members, had 26,436 churches in 1926 and 25,555 in 1927, thus wiping out 881 of these institutions for the one year. According to the 'American Baptist Year-Book,' 1927, the two Baptist bodies present the following eye-twisting conclusions for the year 1927 as compared with 1926: Net gain in number of new members, 75,610, net loss in number of churches, 1,008. The Protestant Episcopal Church in 1920 had one church organization for every 131 members. In five years since then it has gained one church organization for each additional 3,031 new members. The latest 'Statistics' issued by Doctor Carroll (1927), shows the combined 23 bodies of the Lutheran Church, with a membership of 2,656,158, having a gain in membership for the year of 67,879 with a net loss of 101 organizations, thus joining the procession with the Baptists, Congregationalists, Episcopalians, and Presbyterians."

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THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

In Praise of Good Will Ambassadors

IN a business man's address to business men the other day we heard the speaker say and repeat that civilization has advanced only to the degree to which there has been exchange of ideas and goods. We think it significant that he put ideas first. Important as is the exchange of material goods which form the basis of comfortable living, even more important is the exchange of men's thoughts and ideals; of information concerning other lands and peoples that widens our mental and spiritual horizons.

It should be noted that there is a distinction between the exchange of ideas and their propagation—a distinction that has too often been ignored. There are varying degrees in the extent to which ideas have been imposed upon people by force. Sometimes it has been by actual force of arms and by the machinery of inquisition or by the edict of the State. Sometimes it has been by an assumption of superiority which presumed to give ideas without the possibility of receiving any in return and which, in this spirit, has taken advantage of circumstances to impose certain cultures upon others. Whatever success may have attended such procedure in the past, it is certain that such a policy will not succeed today. There is a rising tide of self-consciousness and self-respect among peoples of all races and nations that must be taken into account. Each feels a proper sense of its place in the family of racial and national groups and asks due recognition of its own institutions, culture and rights. So the time has come when propagation of ideals, to be really effective, must be on the basis of exchange.

To this end, greatly to be encouraged is every sincere effort for extending information and understanding between peoples. We are told that we are inclined to underestimate the intelligence of people and to overestimate their information. And right attitudes and intelligent action are so largely dependent upon what we know, or don't know! When it comes right down to the test, we know so little that's so!

This fact was forcibly brought home to some of us at the Central Offices the other day through the Argentinian good will visitor, whose call upon us is reported elsewhere in this issue. For several of us, our knowledge of his country and its people would have been properly indicated by a minus sign. Did we think of Argentinians in terms of the dusky native peoples? Do other peoples think of Americans (U. S. Americans) in terms of our Indians? Who are the Argentinians? What are the

problems of that country? Its fears, its life, its aspirations? Our knowledge is still pitifully inadequate, but within the two hours or less that we sat face to face with our friendly visitor, listening to him and asking questions, we learned much—at least enough to stimulate our mental appetite for more information.

What we learned was direct and personal. Moreover, it was interpreted through the personality of the man before us. Hereafter, when we think of Argentina we shall think of it through Mr. Tschiffely and our remembrance of him. This is inevitable, however truly or inadequately he may represent his country. Wherever we go, we ourselves are the measure of the country, group or principles we represent. This is a sobering thought, but does it not open alluring doors of worthwhile adventure? Some of us travel far afield while for others of us the orbit of our contacts is not a large one in terms of distance. But far or near, we are all ambassadors. We are personal interpreters of the things we hold dear. May we indeed be ambassadors of good will, braving if necessary, mountains and deserts and seas of ignorance and misunderstanding in order that understanding and friendliness may more and more prevail.

By Way of Further Illustration

AS our readers already know, a group of ten or a dozen young American Friends recently sailed for England to spend several weeks in that country and on the Continent in visitation and conference. In the group is Elizabeth Marsh, Young Friends Secretary of the Five Years Meeting. A letter has come from her to the Central Office Staff, giving a vivid picture of their experiences and contacts on shipboard. Being personal and not written for publication, it is all the more illuminating. There are parts of the letter, however, which we feel free to reproduce. Friends will be interested to know how our young people are representing the things for which they stand. Furthermore, the letter is eloquent evidence of how doors swing open to the spirit of friendliness and good will.

"We desired that our work as ambassadors should begin on the boat," she writes, "and everyone radiated an atmosphere of joy and good will." We like that. Too many of us wait until we arrive to begin to fulfill the object of our appointment. The reaction to such a spirit may be easily imagined. "I never saw pleasanter people—so thoroughly friendly. We have met most everyone on board and very frequently by request."

At least once each day the group met for conference and discussion, the theme being the place and function of Friends—a living answer to which they were giving in their contact with their fellow-passengers, a few of whom even joined them in their daily gatherings. They held a meeting for worship on Sunday, which, though unobtrusively announced, was attended by about sixty people. Very many later expressed regret at not having known of the meeting so that they too might have been present.

One member of the party is a keen, capable, modest young Negro, Clarence Cunningham, a graduate of Earlham College, who is an officer of the Juvenile Court in Chicago. "Most folks want to meet him," writes our correspondent. We feel compelled to add that the fact that it was a German boat made this color phase of the situation much easier for him and the group.

It was significant and appropriate that ten years following the Armistice, these young Friends should be carried to Europe by a German ship manned by a German

crew. No wonder the atmosphere was radiant with friendliness! They were told over and over, "If you ever have trouble in Europe just say you are Quakers." Among the passengers were a man and wife whose child was fed and saved by Friends after the war. "And so we are very humble in the realization that recognition is given us, not through merit of our own. I mention these things to convey to you the spirit in which we are approaching the new experiences ahead. We have tried to be sane, wholesome and temperate in our actions and attitudes."

Our young Friends were accorded the special and sole honor of an invitation to tea with the Captain in his cabin. Professor Schuchard of New York University was aboard and had done them so many favors that they credited him with this one. "No indeed!" he replied. "If you are indebted to anyone aside from your own selves in your conduct on the boat, it is to your parents and grandparents for the heritage they left you." In the words of an exhortation which we gave last week, may we strengthen these things which, obviously, do remain.

Prayer and Suggestion

BY WILLIAM W. CADBURY

ONE who had been a Secretary for more than fifteen years to the Christian Association of a large American University, was commenting on certain changes which he had observed in the attitude of Christian students. Among other things he said that the old-time prayer meeting had become quite out of style in these recent years. If the active members of the Association are working for the accomplishment of some important object, whether that object be material or spiritual in its nature, they do not, now-a-days, meet together and pray about it. This observation seems to the writer to be but one more evidence pointing to lack of faith in the power and efficacy of prayer among Christians of the present day.

Can it be then, that the apostle was mistaken when he declared: "The heartfelt supplication of a righteous man exerts a mighty influence?" (James V: 16. Weymouth translation.)

If then it has become unfashionable to believe in the efficacy of prayer, faith in the power of suggestion has, on the other hand, become almost general. Where theology has lost its power to convince, psychology has stepped in and carried the day. Let us pause however and see whether some of these psychological concepts are not in reality expressions of and the successors to most profound religious truths.

Here as so often Jesus' words reveal the deep understanding that he had of human nature: "That—which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders. All these evil things come from within, and defile the man." (Mat. VII. 20-23.) It is from our inner consciousness that evil thoughts arise, as well as the good. It must be our first task to see that no evil enters into this latent source of all our actions. A suggestion once received into the "inner self" is beyond our control; it becomes our destiny. Hence Jesus emphasizes the "Thou shalt be" in his sermon on the mount, rather than the "Thou shalt do."

Again Jesus said: "Whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart." (Mat. V:28.) The suggestion must be controlled at its source or the deed is as well as already committed. Hence the searching insight of our Lord's words: "If thy right hand offend thee cut it off, and cast it from thee, for it is profitable for thee that one of

thy members should perish and not that thy whole body should be cast into hell." (Mat. V:30.)

A man who has been brought up under a "guarded" education is well-nigh immune from the danger of committing the grosser sins. There stands as it were a "guardian" at the outer gate of his consciousness which prevents the entrance of any suggestion to commit murder, theft or the like. On the other hand the unfortunate who has been brought up in an environment of crime has to create for himself this "guardian of his soul." But if many of us may feel that we are immune from temptation to grosser sins there are many other temptations to which we are all too susceptible. It thus becomes evident that if one is to escape from falling into error it is all-important that he expose himself only to such suggestions as are uplifting and purifying. F. R. Barry in his book on "Christianity and Psychology" discusses this problem in his fifth chapter. The marriage rite, even, he says, has its influence on the young child as he gradually grows up and begins to realize that he was born of a wedlock sanctified by a holy sacrament. In this way one might even be able to see some reason for defending the custom of infant baptism and the celebration of the mass as means for bringing the soul into touch with suggestions of God's presence and his influence upon our lives.

But outward acts such as the sacraments are not required to bring about such suggestions. It is in this connection that prayer takes on new significance. The daily giving of ourselves over in prayer to God opens the way for the Divine Spirit to enter into our inner consciousness, and there create suggestions which are holy and pure. And the more frequently we thus put ourselves in touch with God's spirit the less opportunity is available for evil suggestions to gain access to the inner citadel of our soul. If we are to adopt radical measures in removing the evil spirits from our house, we must be not less diligent in securing good suggestions to take their place or "the last state of that man will be worse than the first."

The divine light will shine upon our darkened hearts, if we will but place our inner consciousness in a position to receive it, and the suggestions born of darkness will have no room to enter.

"Christianity stands or falls—by nothing else than by the certainty of a divine life of love and power and joy, a life of Spirit

which is not of this world, communicable to men by Jesus Christ, to raise them up to the life of the coming age, or as we normally say, life eternal, in which all our values are transvalued. To discuss the possible psychic channels by which this creative spirit is appropriated does not in any way compromise our certainties. The Spirit is 'there' independently of ourselves; our faith does not create the Life, but our faith goes out to welcome and receive it. That is, the 'suggestions' come from God; it is for us to accept and appropriate them, to make them in the full sense 'self suggestions,' worked into the texture of our lives." (Barry, "Christianity and Psychology.")

It is thus that we may interpret the influence of God's spirit upon the souls of men in terms of modern thought. This is the power of the Inner Light or the Christ within transforming the life of man.

The "river of God" is ever flowing around the world. Where a soul places himself in the current of that stream the river comes to the surface and we behold the face of God in the personality whose inner consciousness is transformed and filled with the Divine Spirit.

The Penn Club, London, England.

A Peace Plan

BY MRS. W. CLIFFORD SMITH

Who gave us the right to bind our brother's soul
With boasted civilization, man-made customs,
And national rituals? 'Twas not God's thought!
'Tis said, "He made all nations of one blood,"
And gave to each the sacred right to shape their destiny;
The power to make or mar is theirs alone.
Who gave to us the right to hinder, or enslave them
To our "most excellent way," and "all but perfect plan?"
We will not play, unless they play our game;
We know the rules, and must the umpires be.
We have *all truth*, what more could be desired
Than to follow us, or dance like puppets while we sing,
Or twang our harps, and pull the more convenient string.

If we were wholly true to them, ourselves, and other men,
We would own with contrite heart, and tears of bitter shame,
That we had grossly wronged the peoples of another tongue;
That greed had played a part in mapping out our course,
And shaping paths for their unwilling feet.
We have not been guiltless while we proclaimed
The Fatherhood of God, and the brotherhood of man;
That subtle love of power and degrading greed for gain,
Have surely forged the chains that bind another race,
And make them, while not seeming to, subservient to our wills.

Is this the path that upward leads, and ever on
To worldwide peace, and perfect confidence and trust
In nations great and small? Or, is there not a better way,
Untried as yet, but deeply seated in the human heart?
A hatred for the cruel practices of war—oppression born,
And blood-red through many weary, wasting years.
We, who teach the love unsurpassed of the lowly Nazarene,
Must set our faces as a flint toward the distant goal
Of lasting peace, with war out-lawed, and classed a *crime*,
Contraband, no longer mixed with loyalty to State,
Or the high and patriotic service the government demands.

If we have missed the way for twenty centuries,
And wandered in a wilderness of wastefulness,
Of blood-drenched battle fields, and aftermaths
Of crime, and pestilence, and cruel blighting need;
If we have torn from mother-arms most noble sons,

And from fatherhood their greatest hope and joy,
And given only memory as a comfort for old age;
And for their boy a wooden cross, a blood-stained grave,
And a sense of patriotic loyalty to their country's need;
We must confess the futility of our plans, and own we are
Powerless to stem the tide of blood and tears that flow,
While the mating-songs of nesting birds is lost in dying groans,
In widow's sobs, and ten million orphans' halting prayers.
When will we learn that the nations all are His,
And that as such entitled they now are, and must ever be
To the sacred rights and privileges which freedom brings,
For all men to be wholly happy, must be wholly free.

Oh! for wisdom Heaven-sent, that gives us prompt
And full assent to reason's more exalted reign;
And a willingness to weigh the words of other men—
An inner hope that some may be as nearly right as we,
And as fit to formulate a plan, legitimate,
Whereby our differences may dissolve like mists
Before the summer sun—or more prosaic termed,
Be shaped to meet the needs of all concerned.

If hamlet, town, and state can all agree
To arbitrate—trust the judgment of their peers;
Can set aside their prejudice and fears,
And talk the matter through, while justice reigns,
Then why not nations, too, selecting ablest men,
Who may consider well the case in hand, and,
Happily reach a middle ground where all may stand,
And weigh the evidence as man to man.
Compare the cost of such a plan to cruel war,
With all its dire and devastating ways;
Its cost in human life and happiness;
Its endless chain of pain, and misery, and woe;
And its utter uselessness, when all is said and done,
To settle problems vast, or right the wrongs of men.

"Peace," we said, and so we say again,
And pledge our lives, so far as in us lies,
To banish war, and end its cursed reign.

Long Beach, California.

Self-Constructed Faith

BY JESSE D. HAMMER

BARRETT WILLIAMS, who delivered the Senior Class oration recently at Harvard, analyzes in that instrument the viewpoint of the younger generation with extraordinary insight. His deductions, I think, are fairly typical. As to the causes of the present state he says: "To war; to imperialism; to enormous centralization of concomitant increase of corruption; to greater facilities of travel; to the more universal spread of news—are due the excessive excitement, excessive doubt, the essential difference between to-day and yesterday."

In considering the attitude of mind to-day, and the customs resulting therefrom, let us be not too hasty in the conclusion that the youth are alone modernizing the present generation. This is true only in part. To a degree the flapper, in the words of our orator, may have "brought up the grandmothers to bobbed hair and knee skirts, tobacco and cocktails," but such departures, whether for good or evil, are largely the inevitable fruit of the influence and atmosphere created by their elders. The responsibility for a part in the transition, however in keeping with the progress of the times, cannot be shirked.

Picking up step with world progress, or retrogression—humanity is never inert—is always accompanied by more or less disorder.

Moral confusion in the present outlook is the result either of traction due to mental inflexibility, evidenced in the rejection of helpful innovations, or the repression of spiritual impulses which enable us to distinguish between the wheat and the chaff.

Quoting further: "In the colleges we are taught the biological laws of heredity; taught them openly and fearlessly, as should be. Or, the other hand, when we see religion as the world offers it to us, we find the Scopes trial revealing the ecclesiastical standard of a big section of our country. Is it strange that we hesitate before the altar? It is not that we deny; we merely wonder."

However, the tendency to doubt is not the creation of a moment. Neither is one, as we are often wont to believe for our own justification, victimized by circumstances and environment. Faith is a mental process, to be sure; but volition plays no unimportant part in it. We believe largely what we will to believe. The inquiry and doubt so prevalent in the religious world to-day are not so much the reaction following the exercise of the freedom of thought, so called natural functioning of the mind emancipated from the bondage of traditions and dogmas, as it is the irresponsible determination to erect for one's self a structural faith following the blue-print of his own choosing. Out of the abundance of material

at his disposal, mingled Oriental and Occidental philosophies and theories, he creates his own god; brings what he will of sacrifices to lay upon self-devised altars. He enlists science in his service, and recognizing a super-human power calls it "first cause" rather than God, that the personality of the deity may be ignored. He tries to deny immortality, or, if accepting it in part, admits a law fatalism, that he may be relieved of responsibility in his acts. He would not believe in the divinity of Jesus, for that would necessitate the acceptance of the plan of redemption, involving his own guilt and demanding repentance.

"There is none so blind as he who *will* not see." Abandoning many of the old traditions and dogmas has made for greater spiritual vigor and growth as the pruning of dead timber from a tree. But the truth, the live wood, must be preserved.

To the spiritually blind there is the comforting promise, "He shall lead you into all truth." The voluntary act of stretching forth the hand, with the sincere cry "Lord I believe, help thou my belief" breaks down all doubt and skepticism as the sun's rays dispel the mist.

Orosi, California.

Conditions In Central China

BY HENRY T. HODGKIN

The following extracts are taken from a letter dated Shanghai, June 5, 1928, written by Dr. Henry T. Hodgkin, who had recently visited Central China.

The visit brought home to us the very serious losses which have been suffered by the missions and churches during the Communist regime and general unsettlement in Central China. On the material side we saw with our own eyes on the one hand, many buildings that had been entered and devastated and some that had been burned to the ground, and on the other hand, beautiful buildings such as the Y. M. C. A. in Changsha and the Yale-in-China residences and school buildings lying idle or only very partially used. It was to us pathetic to feel that all those evidences of self-sacrifice and love towards China has been in recent months simply a provocation to lawless persons, and to realize keenly the way in which the desire to help China is being blocked at the present time by China herself.

Of course, the losses are certainly not mainly on the material side, and one was also made to realize something of what the church has suffered through the persistent attack upon her members and leaders. Generally speaking, it would seem to be true that numbers have been decreased and that a good many have fallen away. As far as I could gather, however, there are only a very few cases where those who have left or who have definitely opposed the Church were in positions of responsibility and leadership. In the great majority of cases those who have fallen away have been persons who attach themselves to the Church for secondary reasons or

who have never been regarded as very strong adherents. The one problem which the Church is facing now is how to deal with those who have denied their faith and want to come back.

SHALL WORK BE REOPENED AT ONCE?

I had brought home to me very forcibly by this visit the extreme difficulty of reopening work when there is still so much uncertainty. Taking the material side alone, the idea of spending money on buildings which have been partially destroyed, buying furniture and equipment and so forth seems almost absurd in view of the distinct possibility than within a short time of the expenditure of this money a situation similar to that which was created by the Communist move a year and a half ago may again develop. As I have said, the present situation in the centres I visited does not point to the likelihood of any such swing of the pendulum, but in other parts of Huana there are centres where Communism is still strong and from which it may break forth again if the Central Government weakens its hold, and the dangers from bandits are ever present. Taking the case of a hospital which was entered by soldiers and by the mob: all equipment, instruments, beds and everything were carried away; the place was left simply a shell, filthy and lacking even some of its windows and fireplaces. Could one wisely recommend that thousands of dollars be put into what would be necessary even to do a bare minimum of work again in that hospital, when one knows that the dangers referred to are very real? For myself, I do not at all anticipate another sweep of the Communist elements

through the Province of Hunan. I believe they are too badly discredited. I even have hopes that the Nationalist Government may strengthen itself enough to be able to deal with the bandit problem little by little. But I could not recommend the expenditure of more than the bare minimum necessary for missionaries to go back and live in some of the centres. In six months or a year the situation may, of course, be very different.

THE CHURCH'S OPPORTUNITY

What one says in regard to the material side may be paralleled by the spiritual side. Uncertainty is still one of the outstanding difficulties. Men's minds are shifting from one thing to another, and yet this very uncertainty in one sense provides the opportunity for the Christian Church. It is the one body that has stood through all these difficult times for definite principles, and it proclaims its central certainties with conviction. If the Church can realize more keenly its tremendous strength because of its positive message and because of the certainties which we have in God, I believe that this day of difficulty may be turned into one of great advance. It was along this line that we tried to bring the message to the Chinese leaders in retreats and on other occasions.

ANTI-FOREIGN FEELING GOING

Among the common people there is a welcome to foreigners and to the message they bring. The reports that have come to my knowledge of visits paid in most of the districts in Central Provinces in China show that there are more people than ever eager to buy our literature and to hear

(Continued on page 548)

A New "Man on Horseback"

Unique Visitor Calls at Central Offices

Since the establishment of the Friends headquarters at No. 101 South Eighth street, Richmond, some nine years ago, we have been favored with many visitors from all points of the homeland compass and from many foreign shores. Without doubt, however, the most unique visit yet was paid us a few days ago by an Argentinian from Buenos Aires. Although literally

On early picking up the morning paper we noted the presence of this unheralded visitor on the outskirts of town and lost no time in giving him a before breakfast phone call, assuring him that there was a good will group in Richmond who would be glad to welcome him and hear at first hand of his mission. He was very cordial and as a result, on his arrival at the offices



"The Man on Horseback," he was different from the man on horseback which the term historically brings to mind. As a matter of fact, he was just the opposite for instead of coming as one who rode roughshod over the people's liberties, he announced himself as a good will ambassador from our far southern neighbor republic. Indeed, had a passer-by noted our sombrero-topped ambassador, Aime Felix Tschiffely, by name, hitching his calico steed to a tree next to the Central Office building he might have wondered whether after all he were not approaching the famous 101 Ranch instead of the Quaker headquarters in cultured and complacent Richmond.

later in the morning, the group was hurriedly called together and listened for more than an hour to Mr. Tschiffely, who spoke freely and engagingly of his experiences and impressions.

First, a word of further introduction. We should probably refer to our visitor as "Professor" Tschiffely since for several years he has been a member of the faculty of the British-American college of Buenos Aires. Perhaps there is some significance in his nationality. Although stoutly declaring himself an Argentinian, born and bred, he is of Swiss stock and what country better suggests international mindedness today than the little country from which his forebears sprang?

More than three years ago he started out on what he at first meant to be a casual vacation journey. When his friends laughed at him for his declaration that he was going to ride horseback some fifteen hundred miles across mountains and desert to La Paz, Bolivia, he says it got his "dander up," so to speak, and he retorted by saying that furthermore he was going on to New York, and if necessary on to Alaska! This brought a loud guffaw from the press and public generally which made him determined to "show them." After he had proved his mettle and made good, the homeric laughter turned to serious consideration and applause, the result being that he has long since been making his way on his inter-continental journey under the auspices of the Argentine government, whose informally accredited ambassador of friendship he is.

Despite the dangers and obstacles of his long ride, Mr. Tschiffely looks upon his trip over the National road as the most hazardous part of his journey, lined as it is with the bad combination of interurban cars, great continental busses and recklessly fleeing autos. Yet he has ridden three times over the Andes mountains, across the desert of Ecuador and through alligator infested streams, cut his way through Central American jungles, run afoul of the little unpleasantness between Uncle Sam and Nicaragua and encountered a Mexican revolution.

Incidentally, and perhaps not very incidentally either, on being questioned regarding the significant incidents of his long ride, he replied frankly but kindly that never in his whole life had he encountered such bad manners and rude incivility as he had experienced in making his way through the streets of our towns since crossing the Mississippi at St. Louis and riding eastward. "For no reason whatever," he said, "youths have time and time again called out to me rudely and even have applied vile epithets to me, an inoffensive stranger." Of course the fact that he is a lone horseman attracts unusual attention to him but certainly offers no justification for such inhospitable treatment. He was generous enough to say that he did not think at all that this treatment reflected the attitude of Americans generally, but none the less we all know it cannot help leaving an indelible impression upon him. He told us that in countries with which he had been associated children were taught to be gentlemen first and scholars second; that in some countries they were taught to be Christians first, gentlemen second and scholars third, but that apparently in this country they were not taught to be gentlemen at all. We are sure that our new-found friend did not realize that he was talking for publication in expressing himself thus frankly on this point, but believing it will do us good to see ourselves in the light of another's impressions, we have taken the liberty.

Before straying too far afield, our innate love for good horse flesh prompts us to a paragraph of appreciation of Mr. Tschiffely's

good steed, Mancha. As the name implies in Spanish, Mancha is a pinto and would easily attract attention anywhere, for this is not an ordinary pinto, since Arabian blood flows in its veins, Mancha being a direct descendant of the horses the Spaniards first brought to South America. It was good to see how devoted the horse and rider are to each other and to know the comradeship which the rider enjoys with his faithful mount.

Perhaps the most leading question which we asked our visitor was in effect this: "As you have ridden through the various countries of South and Central America (Mr. Tschiffely informed us that he had passed through countries in which were represented all together eighty different languages and dialects) what have you found to be the general attitude toward the United States?" "Uniformly suspicious and antagonistic since your country began war on Nicaragua without making formal declaration," was the very prompt and energetic reply. We saw at once that we had touched upon a very live wire in the organism of our Argentinian guest. He expressed himself emphatically to the effect that we would not think of going into Great Britain, for instance, attempting to regulate her domestic affairs, intimating that we had done so in Nicaragua because we felt it to be our interest to do so and because we were powerful enough to inject ourselves into the situation without danger. Even so, he contended, if our country desired to carry on a war, it should make a declaration and not presume to carry on war under the guise of benevolent interference.

Mr. Tschiffely went further to say that the imperialistic attitude of the United States is reflected in the present policies of the southern republics looking toward preparedness. He stated that his own government of Argentina is taking this military precaution. Argentina is very rich in undeveloped oil fields which she is holding as a basis for future industrial development and she proposes to protect them against the possible aggressiveness of Uncle Sam.

All of which may not appeal to our readers as sounding the high note of good will. Of course, if Mr. Tschiffely were an official representative of his country he could not talk so frankly for typical diplomacy has to do with smooth words however deceptive they may be. For our part we believe that true understanding and constructive good will must be based upon a frank exchange of opinions and our Argentine friend expressed his views in so friendly, and withal so frank a spirit as to disarm criticism.

Arriving in Washington sometime in September, our equestrian ambassador will present his compliments to the President in the name of his republic, after which he will go to New York and from there take ship on the return journey to Buenos Aires.

ECONOMY VACATION SCHOOL

The Vacation Bible School at Economy, Indiana, was held the first three weeks of June. In many ways it proved more successful than the school a year ago. There are two churches in Economy, the Methodist and the Friends. For two years they have cooperated in the Vacation Bible school. This year the attendance averaged 48, with an enrollment of 56. The collection this year was given to the Lincoln Memorial fund to help in the commemoration of Nancy Hanks, the mother of Abraham Lincoln.

Mrs. A. C. Hoover, wife of the Methodist pastor, acted as supervisor of the school this year and was assisted by volunteer teachers from the two churches. Carrie Manning worked with the Intermediates, Ruby Manning with the Junior girls, Alice Cain and Gertrude Manning with the Kindergarten, Elsie Sloniker—a teacher in the local school—taught the primary. A. C. Hoover, pastor of the M. E. church, and Russell E. Rees, pastor of the Friends, worked with the intermediate and Junior boys.

On Friday before the close of the school all were taken on a picnic, where wading and fishing added to the joy of a fine picnic dinner.

The closing program was given on Sunday night, and consisted of a cantata, "The Carnival of Flowers." Examples of memory work, hand craft, and dramatizations were also given.

If there was one note of disappointment it was that there were so many children in the surrounding community that were not able to attend. It is hoped that next year plans may be made for bringing all the children to the school.

One more fact that is of interest, the total expense of the school this year was less than \$10.00, largely because the materials on hand from last year were saved and used again, and because of efficient teachers who were able to collect and utilize materials which were less expensive.

MISSIONS HOME

An interdenominational Home for Missionaries, Winona Lake, Indiana is open to receive adult missionary guests during the Chautauqua and Bible Conference Season—July and August 1928. There will be no charge for rooms; meals can be had nearby at reasonable rates. Missionaries who have been previously entertained have expressed their great appreciation of the "Home" and the inspiration that comes from being at beautiful Winona Lake. Missionaries wishing to avail themselves of the privilege of free residence will please write to: Mrs. Charles Vickers, Chairman, 238 S. Oak Park Ave., Oak Park, Illinois, or Mrs. A. G. Beebe, Secretary, 426 Lake Street, Oak Park, Illinois.

QUAKER HAVEN CONFERENCE

The annual Young Friends Conference of Indiana Yearly Meeting was held June 29-July 8, at their Quaker Haven Home on Dewart Lake with about one hundred

young people in attendance and during the ten days, eleven Quarterly Meetings were represented. This was the first year in the new Lodge, and although the building was not fully completed, the accommodations were satisfactory to all who attended.

The Conference theme was "Learning to Live," and many interesting lectures were given on this theme. Because of the illness of Dr. H. H. Halley, of Chicago, Dr. John S. Hamilton of Winona, was the principal speaker. Other outstanding speakers were: David M. Edwards, President of Earlham College, William J. Sayers, Percy M. Thomas, A. Ward Applegate, Zeno H. Doan, Ira C. Dawes, Charles N. Franklin, O. L. Chasey, Murray S. Kenworthy, R. Aaron Napier, and Mildred E. White.

William Smith, of Spiceland, was in charge of the high school boys and Mrs. Bertha Radcliffe, of Newcastle, was in charge of the high school girls. Miss Reta Trader, assisted by Juanita Throckmorton, was in charge of the music, and many happy hours were spent about the piano. Paul Harvey, of Berrien Springs, Michigan, supervised the recreational program of the camp. The young people enjoyed the games and contests very much.

The Morning Watch was in charge of Herbert Kinsey, of Farmland. These morning gatherings were God-inspired, and the young people were strengthened for the duties of the day. Each evening the young people with their leaders retired to a hillside overlooking the lake, where they held their vesper services. These services were very inspiring and instructive to all who attended.

The afternoon and evening of the Fourth were filled with interesting features, including ball games, races, broad jumping and boat racing—the boat racing being the most interesting feature. Harry Luther and Mary Grunden, of Newcastle, won first place and Everett Pearson and Mrs. Cora Kittrell, of West Milton, Ohio, won second, with William Sayers and daughter, Esther, of Muncie, coming in last. A camp supper was served near the lake shore, where each Quarterly Meeting gave a stunt. The final wind-up of the evening ended with a beautiful display of fireworks from the new raft on the lake.

On Sunday, July 8, the new Lodge was dedicated to the youth of Indiana Yearly Meeting, with Aaron Napier of Newcastle giving the Dedictory Sermon. The building was given the name, "Beulah Lodge," in memory of the little daughter of Aaron Napier.

The conference of this year was voted a great success, and the young people are looking forward to a bigger and better one for next year.

MYRL GUTHRIE
MARGARET ROTH.

Religious faith springs from the pressure of human needs which in their turn depend on the human nature which reveals itself in them.—GEORGE GALLOWAY.

A Quaker Wedding in Geneva

Seventeen Nationalities Represented

Although this wedding event has already been noted in our columns, we are sure it is sufficiently unique in its setting that readers will welcome the following account of it from the pen of Pauline Terrell. In transmitting the story, Bertram Pickard, Secretary of the Geneva Center, refers to the wedding as a memorable event in the history of the Geneva Meeting.

The meetingroom of the Quaker Center in Geneva was recently the scene of an event of unusual significance on the occasion of the marriage on July 5 of Clyde A. Milner and Ernestine Cookson, both of Earlham College. This was the first Quaker wedding to be held in Geneva, and for some of the members of the meeting it was the first Friends' marriage ceremony which they had ever witnessed. The little group appreciated the privilege which was thus accorded it and was moved in an unusual way by a sense of the meaning and spiritual significance of the occasion.

The special meeting for worship held in the tastefully decorated, homelike room at the Center furnished a suitable setting for the simple, but impressive marriage ceremony. For the sake of the non-Friends present, Bertram Pickard explained briefly at the beginning of the meeting the nature of the Quaker ceremony. After a short period of worship the bride and groom, when they felt the time to be right, arose and repeated their vows in the Quaker manner, simply and beautifully. The spirit of the whole service was further deepened by a few well-chosen words spoken by two or three members of the meeting. The signing of the marriage certificate brought the meeting to a close, and the group then went to the Quaker Student Hostel where the wedding reception was held in the garden.

Seventeen nationalities were represented among the forty or fifty guests present, including Dr. Pierre Bovet, director of the J. J. Rousseau Institute of Pedagogy, Dr. and Mrs. Reveillod-Masaryk (Mrs. Reveillod is a daughter of President Masaryk of Czechoslovakia), several of the leaders in the international Y. M. C. A. and the International Student Service organizations, Mr. and Mrs. Charles F. Jenkins, of Philadelphia, and Helena Wittmann, who had just arrived from the Philadelphia office of the A. F. S. C. to take up her work as Bertram Pickard's secretary in the Geneva Center. The reception was a delightfully happy and friendly occasion, the bride, who had just arrived from America two days before, fitting into her new surroundings in a remarkably fine way. Perhaps the outstanding features of the afternoon were three: the poem composed and read by Charles Jenkins in honor of the occasion;

the cutting of the wedding cake by the bride, looking lovely in her dress of ecru lace; and the photographing of the whole group by an enthusiastic professional photographer.

The new Mr. and Mrs. Milner made rather an early departure in order to catch the boat for Territet at the far end of Lake Geneva, and as the taxi started away, the bride followed the American custom of throwing her bride's bouquet into the group of friends waving farewell. After a little more than a month in Switzerland, Clyde and Ernestine Milner will sail for America, where they will continue their work at Earlham College, the former as Dean of Men and the latter as Dean of Women.

Clyde Milner, who had been for two years Dean of Men at Earlham College, has been doing psychological research in Europe during the past year on a scholarship from the Hartford Theological Seminary. He first spent several months in Germany at Marburg University under Dr. Jensch, some weeks at Zurich under Dr. Pfister and the spring semester at Geneva under Dr. Pierre Bovet of the Jean Jaques Rousseau Institute of Pedagogy. Ernestine Cookson, who has been Dean of Women at Earlham College for two years, held the position as Y. W. C. A. secretary for the two years previous at Ohio State University. It is an interesting coincidence that in her capacity of Y. W. C. A. secretary she met Jaroslav Kose, from Czechoslovakia, who was visiting American universities in the interests of the European Student Relief Fund, and worked with him in the organization of the campaign at the University. Dr. Kose is now in the International Labour Office and is an active member of the Geneva Friends' meeting.

Because the Friends' religious marriage is not yet recognized as legal in Switzerland, it was necessary to have a civil marriage in the morning before the wedding of the afternoon. If one wishes to avoid complications, Clyde Milner is ready to advise anyone to remain in his own country to be married. However, with the aid of Helene Lhoumeau, French student of law at the Hostel, who was invaluable as interpreter and lawyer, and with the timely assistance of M. Guillaume Fatio, Geneva's most important citizen, the numerous formalities were successfully accomplished in time for the wedding. From the Hostel standpoint it was felt by all the household to be a great privilege to have the wedding of one of its group brought to the Center and the Hostel, thus serving as one more evidence of the real family feeling that has developed among the group during the past year.

PAULINE TERRELL.

P. S. Since the writer of the above

article is too modest to mention her contribution to the wedding, I beg for a little additional space to tell you about it. The day after the bride arrived in Geneva, Pauline interpreted into French the purchase of a very handsome bridal gown, hairdresser duties, etc. The day of the wedding Pauline Terrell and William Armstrong acted, so to say, as bridesmaid and best man; they were witnesses at the civil wedding in the Hotel de Ville. But the most beautiful contribution which Pauline made and which was shared by all of us who attended the wedding, was her music. About ten minutes before the bride and groom were expected she played the piano while the guests were quietly taking their seats in the meetingroom, assigned to them by another faithful helper, William Armstrong. The selection of Pauline's music and the manner in which it was played could not fail to touch everybody's heart, and although we all sat together in silence—several among us who had never attended a Quaker wedding—I had the feeling that the music was an expression of our inmost thoughts and feelings and that it united us at this solemn moment in harmonious friendship and understanding.

HELENE WITTMANN.

OBSERVE GOLDEN WEDDING

On July 15, 1928, at Farry, Oklahoma, was celebrated the golden wedding anniversary of J. S. and Mary E. Dixon. Plans had been made for this event for some time and a considerable gathering of friends and relatives had arrived for the event.

They were united in marriage, July 14, 1878, at Casey, Iowa, Evi Sharpless performing the ceremony. Immediately after the wedding they moved to Walnut Creek, Kansas, where they lived for a few years, doing frontier gospel work. They then moved to Minnesota and were members of Minneapolis Monthly Meeting. In 1900, they came to Oklahoma and were charter members of Alva Monthly Meeting. They were members of North Wichita Monthly Meeting for a while at Wichita, Kansas, then about two years ago moved to their present home near Farry, Okla., where they are keeping up an outpost, Houston Creek.

The community had been invited to come to Sunday School to begin this celebration, after which Mrs. Dixon brought a touching message. The neighborhood had brought their dinners with them and after the services which were held in a grove, all partook of a bountiful dinner.

At 2:30, Carl D. Byrd arrived from Alva to conduct the afternoon service and, after the message he performed the ring ceremony for this couple. A gospel message was sung by their niece. After the ceremony, congratulations were given to these who had walked so long together and who had given testimony to the fact of their happiness and joy that they had

experienced in their wedded life. Their experience they felt was a result of Christ dwelling within and being made the head of the household. Many presents were given and all together it was a very happy occasion. Four of their six children were present, eight of the fourteen grandchildren, a sister and a cousin of the bride also.

This pioneering couple are well and strong for their years and are still faithfully representing Christ among those with whom they are dwelling.

BERKELEY MEETING HONORS ONE OF ITS FOUNDERS

In a recent issue of the Bulletin which L. Clarkson Hinshaw, pastor of the Friends' Memorial Church of Berkeley, California, distributes weekly to the membership, there appeared the following notice:

"Thursday, July 19th, is the birthday of our beloved friend Mrs. Rebecca Naylor Williams. This anniversary will be celebrated that evening in the Church parlors, and Mrs. Williams' many friends are invited to congratulate her upon another year added to her long life of usefulness. Beginning at the age of 22 years, Mrs. Williams has given unsparingly of her time and prayers, her talents and financial support, to the work of the kingdom of God wherever she has lived. There are several Churches, standing today as monuments to her love for Christ. We in Berkeley have long shared this dear life and have thrilled to its unflagging zeal for God. While Rebecca Williams has reached her 84th milestone on this day, no one thinks of her as aged; her interest and enthusiasm in life are a continual inspiration and challenge to everyone from youth to age. Perhaps this may be partly due to the inspiration of a Scripture text dear to her heart, and which she often quotes: 'Even the youths shall faint and be weary and the young men shall utterly fall, but they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint.' Let every one come out and wish her a happy birthday."

On the date named, in answer to this call, about 200 persons assembled in the social halls of the Church, which had been converted into a bower of beauty by such a wealth of flowers as only California affords, there to pay tribute to one of the founders of the Berkeley Church, its pastor for a lengthened period, and one of its mainstays for a third of a century.

As Rebecca Naylor Williams entered, escorted by three of her great-grandchildren, the company, rising, sang her favorite hymn, "There is a fountain filled with blood," and she was seated in an easy arm chair embanked with flowers, conspicuous among which was a brilliant unit

donated by the Oakland Friends Church.

Pastor Hinshaw, at the close of a warm welcome which he extended to the Company, read these beautiful lines:

"What use for rope if it be not flung
Till the swimmer's grasp to the rock has clung?

What worth is eulogy's blandest breath
When whispered in ears that are hushed in death?

No! No! if you have a word of cheer,
Speak it while I am alive to hear."

Commenting on this quotation, he commended the spirit of those who thus bring expression of their love for one who serves us, while she is yet with us, instead of waiting to tell it with flowers under the shadow of her funeral rites, when the silenced voice can give no answer.

Harry R. Keats had charge of the remainder of the program. This included greetings on behalf of the elderly people, expressed by Lot Woody and Thomas Hampton; greetings from those of middle age voiced by Attorney Elmer E. Nichols, who recalled the help he had received from the Naylor family in his youthful struggles for an education, and the like help that they had extended to many others; greetings from the young people brought by Fred Fellows, who recalled how the Guest of Honor had extended not only sympathy and spiritual counsel, but material aid as well, to university students and other young people who sojourn amongst us. Mrs. Pearl Fowle gave two readings, and a specially fine feature was a quartet which included two of the grandsons of Mrs. Williams. They sang "Sweeter As the Days Go By," and Naylor Cole sang beautifully a solo to "Mother." Three young boys of the Sunday School sang a sonnet composed by Etta Fisher, in which occurred the refrain, "We love you Mother Naylor." Many letters and telegraphic greetings were received from far and near.

Mrs. Williams, evidently overwhelmed by the spontaneous tributes accorded her, gave feeling expression of her thankfulness and appreciation, testified to God's goodness in leading her safely through the changing scenes of a long life, and emphasized her assurance, based on a happy experience, that "the path of the just is as a shining light that shineth more and more unto the perfect day." The program closed with prayer by Dr. McAfee, pastor of the First Presbyterian Church in Berkeley, and a long-time friend of the Naylor family. Refreshments were served during a social season and the company reluctantly dispersed, carrying with them memories of a delightful occasion.

To Rebecca Naylor Williams may well be accorded the distinction of being one of the very few survivors of that phalanx of evangelists who actively participated in the great revival movement of fifty years ago.

HOW TO LIVE? WHY LIVE?

A recent visitor in the offices of the American Friends Service Committee at Philadelphia quoted the above significant questions, as recently proposed by Glenn Frank. The visitor was an Armenian by birth. He came to this country some twenty years ago to study Agriculture in Cornell University and during the past fifteen years has been working in the U. S. Department of Agriculture. Most of his time has been spent in Oklahoma on the Indian Reservation, experimenting with new seeds and plants secured from foreign countries by the Department of Agriculture.

The man came into the Service Committee to find out if there was any way whereby Friends could help him get established in his native country. He is now in position to pay his way back and to maintain himself. He wishes to establish an agricultural farm and develop new plants and new fruits so that the Armenians will be able to make a much larger contribution to the welfare of the world. He feels that he has demonstrated how he can make a living and he is now trying to answer the question "Why Live?"

"Why Live?" What is the value of one's life? The first claim that is made upon any of us seems to be to provide food, clothes and home for self and family. Beyond that—what is the value of one's life? Any individual can answer this for himself, but, oftentimes, a testimony can be made more effective if given by a number of people.

The American Friends Service Committee is organized for the purpose of enabling a larger group of people to answer this question. It opens the way for people to give expression to their belief that the Christ way of life is applicable and practicable under present day conditions. It shows how such a testimony can be given by opening up ways for individual people to feed the hungry, clothe the naked and minister to those in need. It not only calls attention to the great evils that exist in the world, such as war, intemperance, immorality, selfishness, but it opens up the way for young and old to demonstrate by their way of living the value of peace, temperance, morality and unselfishness. They are asked to give of their means in times of peace "until it hurts" for things worthwhile. They are asked to give time, energy—life itself—not merely as a demonstration to others, but as an evidence of the supreme value of life for the Christian.

The Service Committee represents nothing new save greater opportunities. It makes it easier for people to get out of the ordinary ruts of life into a larger service. It does not stand in opposition to any other form of Christian work or service. It enables the individual and groups of individuals to help answer the prayer "Thy Kingdom Come." It is an opportunity to round out one's faith and testimony by practical service.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



LOST EDEN

POEMS BY E. MERRILL ROOT

The Unicorn Press, New York, \$2.00.

There is something north of Boston that gets into communion with the soul, then demands poetic expression. E. Merrill Root, who teaches at Earlham College is an exponent of this New Hampshire atmosphere as surely as is his poet-teacher Robert Frost, or his poet-friend Edwin Arlington Robinson. In his volume of poems "Lost Eden," he reveals the poetic in the commonplace with that same clarity and poignancy that characterizes his New England contemporaries.

Mr. Root shows, in the poems of "Lost Eden," that he is not only a disciple of realism and naturalism, but that he is influenced by the post-war conditions of realism, which are still restless, unshaped and floundering about to be molded. He reveals the fact that the sordid, gruesome and painful things of life may be as poetic as the beautiful and pleasant. He believes that there is no such thing as an unpoetic subject; that there is no aspect of human experience insignificant or outside the field of art; then turns to the common experiences of American life, human, animal and plant, for his proof and material.

There is a tinge of New England bleakness, a starkness that comes with fields of stone, in many of his poems. Yet, one standing in the midst of these untillable acres has but to cast his eyes unto the pine-covered hills and the green mountain tops for the uplifting of the spirit. "Against Decadence," "Fruit of the Tree," "Realists," are some of the poems that reflect this mood. There is a touch of grimness, a hint of the futility of life that gives a flavor of melancholy, yet never pessimism, to many of the poems. He may brood, but he never desponds. "Southern Holiday," "Suicide: Out of a Job," "Labrador," "Lost Eden," are among the poems that philosophize upon this aspect of life.

"Lost Eden" does not allow the reader, however, to dwell too moodily upon these serious aspects of life. Out of the midst of this realism suddenly spring forth animals, domestic, intimate, humble—and the subtlety of their actions creates a symbolic, and at times sardonic, interpretation of human activities. Among the poems of charm and delicacy of expression may be found: "Background," "Autumn," "To A Successful Hen," "Monkeys" and "April Rabbit." What could be more significant than these observations from "Fish?"

Fish have no sense beyond the senses;
Their too tense present has no tenses:

* * *

Not fish alone, but we as well,
Are carp that swim in heaven and hell—
The little human fish of earth!

Mr. Root possesses the American touch of humor, which is neither rollicking nor brutal, although it tends to the keen edge of satire more frequently than to the wholesome expanse of laughter. There is satire lurking in the lines of "Compensation"; a smile about the eye in the poem "Antiquities," and grimness in "Sleepers" and "Ballad of the Seven Crows." On the other hand there is a refreshing tonic in the delightful delicacy in such poems as "Lucky Farmer," "Farm Portrait," "Earth is Enough" and "New England Afternoon."

The sonnets in this volume achieve a majestic quality in beauty of expression and loftiness of ideals. "Starry Classroom," "Beyond Light," "Restless," "Hidden Mistress" and "View Halloo" blend beauty and emotional power in the poet's theories of life.

The true spirit of Quakerism is faced in the intellectual challenge the poet makes to his readers in his protests against the infamy of war. He attacks this world problem of the futility of it all with vision and vigor in such protests as "Sleep-Walkers," "Gods of Anahuac," "War," "The Mountain of Skeletons," and "Still the Cross." In these he opens new vistas for faith and thought in the search for a spiritual haven.

This collection of poems has distinction and beauty that come with freedom of expression, and the retaining of lofty ideals even in the midst of sordid realism, the humble commonplace and the very live present. The last lines of "Realists" epitomizes:

We see
Only the truth we chance to be.

GRACE JACKSON.

Cleveland, Ohio.

A WAKING WORLD

BY STANLEY HIGH

Abingdon Press, New York

That the non-white world, awake and determined to make its own future, has come to the place where it must choose the ideals upon which that future will be built, is the contention of Stanley High in "A Waking World" which has just been published by the Abingdon Press, New York.

"There is no lack of alternatives to the Christian's gospel and no certainty that, in the end, it will prevail," writes Mr. High, "It is of particular importance, therefore, that Christians should reconsider the sig-

nificance of their world-wide program and the nature of the faith it offers. Moreover, there is every indication that the choices which, finally, are made in Africa and Asia will be first determined at the altars of the Christian west."

Mr. High's latest book is based upon the materials which he gathered in a year of travel as a missionary observer in Africa, India, China, Malaysia, Korea, Japan and the Philippines. It constitutes a comprehensive survey of the achievements and significance of Christian missions in relation to the nationalist and racial movements that are stirring through Africa and Asia.

In his examination of the unique contributions of Christianity to the world, Mr. High gives a personal testimony of his own changed opinion after he had some contact with the facts of the mission field.

"I went out to the field," he writes, "a victim of the prevalent American uncertainty. It has been bred in me, as in many, by ignorance of the life of non-Christian peoples, lack of conviction of the power of Christianity and an honest desire, above all things, to be tolerant. I was determined to eliminate 'heathen' and 'heathenism' from my vocabulary. I resented the 'holier-than-thou' sentiments of many of our missionary hymns. It was definitely arranged that I should write a series of articles upon my return, which would indicate something of the fundamental unity of all faiths and endorse the idea of their eventual synthesis.

"But the articles were never written, 'heathenism' went back into my vocabulary, and the missionary hymns, for the most part, are no longer offensive.... It was not made a condition of my going that I should change my mind. But it proved to be the inescapable consequence of the things that I saw and heard.

"Out where the missionary works, the Christian gospel is a matter of transformation. People are not comfortable. They are dying. Academic zeal is not an asset. The Christian preaches a gospel of redemption because he dares preach nothing else. He is called on daily not to defend Christianity, but to test it."

The record of that daily testing is written, in human terms and in relationship to the great movements that are abroad throughout the world, in the twelve chapters of this book.

A NEW INTERPRETATION OF JESUS

By JOHANNES MULLER

Translated by Hilda Bell

Bagster and Sons

One of my German friends has been kind enough to send me a copy of Dr. Miller's interpretation of Jesus—he will not call it a life of Jesus. The author is one of the original spirits, who are pioneering in

Europe in the finding of new embodiments of Christianity. My friend suggests that the book will be of interest to American Friends. Hilda Bell has also translated a booklet by the same author, called "Hidden Springs." It is a series of meditations on the spiritual sources and nature of Christian living. In its attitude there is much to remind one of William Penn's "Fruits of Solitude."

Dr. Müller turns aside from theological concepts and from historical and critical scholarship to seek the sources of practical living in Jesus. He believes that Jesus was so immediately aware of God so at one with Him in his inner life, that he expressed spontaneously, without planning or even consciously thought-out purpose, the divine life. In the reaction from modern absorption in investigations and discussions about Jesus and his religion, it is natural for Dr. Müller to overemphasize the other side of Jesus' significance. But we Friends can, out of our experience, find a response to his ideal of a life directed and empowered by God inwardly felt and apprehended.

His interpretation of the forces which brought Jesus to the cross shows his spiritual insight into the significance of the events of the gospel story for modern problems: "But let a man be above any compromise between God and the world and he makes himself impossible in the world. The world suffers all kinds of radicalism, so long as it springs from its own soil. He may live fanatically according to his convictions, follow any kind of cult. But when he is faithful to God in all circumstances, when his resistance to the world is inflexible, coming as it does from the inner compulsion of a soul that is free and alive only to God—then, the devil comes out on the warpath." "The world has an extraordinary keen instinct for the real thing—for the quality of life that springs from God—and reacts against it with deadsureness."

Dr. Müller has built at the foot of the Bavarian Alps, not far from Oberammergau, a resort for those who feel the need of 'coming apart to rest awhile,' that they may hear more clearly amid the quietness of nature the voice of God and have fellowship with those who are seeking the same things." Schloss Elmau, as he calls it, is especially a holiday haven for poor students and poorly paid women workers. In this attempt both to promote the spiritual life and help needy men and women, Dr. Müller should find sympathetic understanding among Friends.

ELBERT RUSSELL.

Duke University.

Religion is man's faith in a power beyond himself whereby he seeks to satisfy emotional needs and gain stability of life, and which he expresses in acts of worship and service.—GEORGE GALLOWAY.

May this Meeting be Multiplied!

Recently there came to the Central Offices a letter containing the following sentence: "Richland Meeting (Iowa Yearly Meeting) has the United Budget fully met for the past year, for which we are grateful." We wonder how many meetings in the Five Years Meeting can make similar report.

We venture to say that Richland Meeting has paid its United Budget money because the members see in the United Budget an opportunity to share in a co-operative task. They realize that the Boards of the Five Years Meeting are the channels through which Friends are giving forth the message of reconciliation, love, peace and salvation. They see human beings—boys and girls, men and women—who need physical, social, intellectual and spiritual life. They also see in Jesus Christ life abundant. And having experienced both the need and the life they eagerly, willingly and joyfully pay their United Budget money that others may share in the life abundant.

Along with this desire for co-operative sharing is a business-like way of meeting the financial obligation. The reason—and the only real reason—why so many Friends meetings get behind in their finances is because they are careless and unbusinesslike. The meetings that accept a definite financial share, plan and carry out an annual, every member canvass and make provision for the regular payment of pledges, have no difficulty in reporting "the United Budget fully met for the past year." The meetings that do not adopt and carry out such a financial system are almost always dragging along complaining that they have been asked to raise too much and that they can't meet their share.

Many Friends meetings have gone from defeat to victory in the matter of finances and have demonstrated the fact that money matters can be means of spiritual uplift to the members.

May our Richlands be Multiplied!

CONDITIONS IN CHINA

(Continued from page 542)

our message. I believe we are at the beginning of a day of new opportunity in Central China, and that much depends on the way in which the situation is handled now. If missionaries are too hesitant about going back to their stations we may be losing in part this opportunity. I came across some cases where there was criticism not of the missionary for having left under the stress of last year, but because with better conditions he was not coming back as quickly as was hoped. No doubt some of this hesitation has been due to a great desire to give the Chinese full opportunity to carry the responsibilities which

they have recently assumed during the absence of missionaries and a very proper desire not to rush back too soon and slip into the old relationships. At the same time this hesitation may be misunderstood and appear to be an unwillingness to accept the risks of the presence of bandits or soldiers and to assume the burden of trying to help in clearing up some of the difficulties which have arisen during the last year. I am very glad to find that in some of the missions plans are now on foot for individuals to go back and reside even in places where there is considerable risk from lawless elements, and I believe such a policy steadily carried forward without undue haste will prove to be a wise one.

August 2, 1928

QUAKERDOM • AT • LARGE

Dr. Corwin Hinshaw of the University of California, with his wife and small son, has been visiting with his parents at Greenleaf, Idaho, prior to their sailing this month for Beyrout, Syria, where he will be Professor of Parasitology in the American University there. He is an alumnus of Greenleaf Academy. They expect to be away three years.

A request has come from an English Friend on behalf of Mrs. Graham, Fordfield, Brooklands Avenue, Cambridge, England, who would be grateful if any of our readers could tell her where to find the original Journal of Stephen Grellet. She is writing about Stephen Grellet and William Allen and would like information about the original manuscript of his Journal upon which the Memoirs edited by Benjamin Seeborn in 1860 are based, or other original letters and papers of interest.

Gertrude Simms Hodgson, at one time connected with the Friends Central Offices at Richmond, and now resident in Rome, Italy, is spending an interesting vacation in the old Austrian Tyrol. In a short stay in Geneva she made the Friends Hostel her headquarters and was especially glad to meet the American representatives there. Her six year old son Marshall is enrolled for some weeks at the Fellowship School at Gland, Switzerland, which is under the direction of Emma Thomas, an English Friend, who visited this country a year or so ago.

Isabella Gibbs who represented London Yearly Meeting at the Yearly Meeting of Norway, spent three weeks in that country. The Yearly Meeting held at Stavenger, lasted two days and included two meetings for worship, a business meeting of three hours and a social meeting at which a young Friend read a paper on the Inward Light as conceived by Friends. Norwegian Friends descended from some prisoners of war confined in ships at Chatham between 1807 and 1814 who met for worship in silence and eventually came in touch with Friends. She described visits to isolated country Friends on lonely farms up the fiords, and of a meeting held in the house of one of them. Friends in Stavenger asked that more Friends visit them, particularly those who understand their language.

From Seeva B. Laughlin, Salem, Oregon, we have a few interesting facts concerning the background of two or three men who have been much in the political limelight during recent months. It appears that Herbert Hoover and Frank O. Lowden have a common Quaker setting in Iowa, Eli Hoover, Herbert's grandfather,

having been a neighbor of the Lowden family in Hardin County. While Herbert Hoover went West and attended the Friends Academy at Newberg, Oregon, Frank Lowden stayed on and attended the Friends Academy at New Providence, Iowa. Other distinguished sons of the latter institution are James R. Howard, former President of the American Farm Bureau Federation, and an ardent Hoover campaign worker, and our friend, Seeva Laughlin himself, Professor of Economics and Sociology at Willamette University, Salem.

Abram S. Underhill and his daughter Elizabeth sailed Saturday, July 28, on the *New Amsterdam* of the Holland American Line, en route for two months travel in Soviet Russia. They are intending, with the consent of the Soviet Government, to visit Leningrad—formerly St. Petersburg—Moscow, Nijni Novgorod; down the Volga by steamer; over the Caucasus Mountains by the famous Georgian Military Road to Tiflis, capital of the Trans-Caucasus; over the Black Sea by steamer to Sebastopol and the Crimea; to Kharkov, capital of the Ukraine, and Kiev, the "Mother City of Russia"; and so out and home by way of Warsaw and Berlin to Paris; reaching home about October 10th in time for New York Quarterly Meeting of Friends, where Abram Underhill is already scheduled to speak on "Friendly Travels in Russia."

Help Wanted! Our hands are up. Connected as we are with a kind of Quaker intelligence bureau, (perhaps information is the better word) we have had many a far-fetched query put to us. But now we realize that we "haint been asked nothin'" heretofore. Before us is a letter sheet, about half of which is covered with imposing titles and international addresses of some highfalutin organization, the why and wherefore of which we can't quite fathom. Its National President and Editor-in-Chief writes us: "Could you give me any information relative to the blue-eyed Indians that emigrated from North Carolina to

Indiana?" For once we had to admit gross ignorance. But that wasn't all. Our correspondent says that documentary evidence points to the fact that Welsh Quakers settled in North Carolina in the 12th century and speaks of a Quaker cemetery in the state with markers dating back to 1556. The latter citation might be held to be comparatively possible since it antedates the beginnings of Quakerism but about a century only! But our inquirer, in closing, picks up the scarlet thread of her concern: "Could you put me in touch with such Indians, if any?"

NEWS OF OUR MEETINGS

The Sunday School of the First Friends Church, of Detroit, Michigan, held their annual picnic at Belle Isle, on July 7. There was a large attendance and an enjoyable time was had by all present. Competitive games and races were a feature of the occasion and many valuable prizes were distributed among the children.

Leesburg Monthly Meeting of Friends held July 19, in Leesburg, Ohio, was a very interesting session, being the last before Wilmington Yearly Meeting. The reports of the chairmen of all the committees were upon the table and showed great activity during the year in all lines of work. The Missionary Society reported two public meetings held on Sunday nights with interesting and instructive programs that were appreciated by capacity audiences. The Peace and Service Committee reported protests against larger Naval appropriations and the Government policy in Nicaragua. Two public meetings in the interest of better Race relations, and a Friendship Bag for Mexico. The treasurer reported all financial obligations to the Quarterly, Yearly, and Five Years Meeting had been fully met, and several hundred dollars spent for the improvement of Church properties. Thirty names were added to the list of members during the year, and general progress on all lines of work were indicated. Alonzo E. Cloud and wife have been retained as pastors for another year.

Sand Creek Quarterly Meeting was held at the Sand Creek Friends Church near Azalia, Indiana, July 21 and 22. On Friday evening seventy young people enjoyed a fellowship banquet in the community room of the Azalia School. Mina McHenry, Quarterly Meeting Superintendent of Young Friends Activities, acted as toast-mistress and the following responded: All Aboard, Clara Morris; To the Pilot, Belva Newsom; To the Crew, John R. Walter; To the Voyage, Glenna McHenry; Friend-

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ship, Ernest Catlin. Solos were given by Clara Mary Newsom and Charles Fochea, Echoes of Western Yearly Meeting's Young Friends Conference by Corrine Catlin. On Saturday morning the theme of the pastor's sermon was "Drifting," and on Sunday, "Sustaining Grace." This day was set aside as Homecoming Day. After a short Bible school session the children spoke recitations and a solo was given by one of the small girls. Belva Newsom gave an interesting talk on "What Young People and Children Were Doing in Palestine." At noon, a basket dinner was served in an adjoining school. In the afternoon Edna Hall Adams read an interesting and instructive paper on "The History of Sand Creek Quarterly Meeting." Special music was given by the Fochea sisters, former members of the meeting. On Sunday night the young people gave a program to a well-filled house in the Azalia church. The first part was musical and the Fochea sisters quartet favored the meeting with three numbers, then were given two vocal solos by Gladys Fochea and Nettie Newsom and violin solos by Robert Newsom and Irene Gannon. The last part of the program consisted of a symbolic one-act play, "The Gift."

The Ministers' Conference of Hesper and Tonganoxie Quarterly Meetings, Kansas Yearly Meeting, was held July 17, 1928, at the home of Oscar Thompson, Hesper, Kansas. A very profitable time was experienced by all who were present, the subject of the hour being "The Pastors' Wives and their Problems." The discussion was opened by Mrs. George Bond, a minister's wife, in an able manner and then all were free to express their views. The meeting was called at 11 A. M. with a worship hour, after which dinner was served in cafeteria style. The afternoon was devoted to further discussion.

A Friends meeting for worship composed of Friends of all branches and non-Friends was begun at Riverside, California, on May 27, 1927, with 35 persons present, and is now being held regularly at Robert Leinan's home on the last Sunday in each month at three o'clock. This meeting, the first to be held in Riverside, arose as a result of a Pilgrimage Meeting of all Friends arranged by the Western Branch

of the American Friends Service Committee on May 6, 1928 at which Friends from Various parts of Southern California met with the Riverside Friends and others. This new local meeting expects to remain unattached to any established meeting, its attenders maintaining their membership in organizations to which they now belong.

After spending three years in Economy, Indiana, local meeting as pastor, Russell E. Rees and wife have offered their resignation to take effect September 1. They have accepted pastoral work at Sabina, Ohio, in Wilmington Yearly Meeting.

GREENLEAF MEETING ITEMS

Our delegation to Oregon Yearly Meeting was not as large this year as at other times, but all reported a good Yearly Meeting. Calvin Choate and wife and daughter Dorothy, and Marcia Holliday from Indianapolis, Ind., who was visiting her sister, Mrs. Choate, drove to Newberg for Pacific College Commencement, their daughter Mildred being a member of the Graduating Class. They also drove over to the Pacific coast and back before Yearly Meeting. Mr. and Mrs. Isaac Roberts and Mrs. Allen Dunbar with several of our young people who were in school at Pacific College attended Yearly Meeting.

Tilman and Abbie V. Hobson from California Yearly Meeting stopped over for a Sunday morning service while on their 52nd trip across the United States. The theme of his message was "Soul Food," and the splendid discourse was well received. Clara Whited of Portland, Ore., is visiting former friends and neighbors and looking after some business interests here. Ill health has forced her to give up her Peniel Mission work in Portland.

Anson Cox spent a month in Perry, Oregon, visiting William Brown and family and also the families of Walter Perisho and Howard Smith, and preached several times at their meeting. He feels that Perry is a fine location for Friends work.

The Young Friends Conference which is held at Twin Rocks each year will also hold a conference at Perry, Oregon, this year using the same speakers as far as possible. The date will be August 28 to September 2.

Mrs. Will Hanlon of Citrus Heights,

California, recently attended meeting and called on old friends here. They were formerly members with us. E. R. Martin, Superintendent of the Northwest Division of the American Sunday-school Union, delivered a wonderful sermon using the text, "Hath God Said." His theme was Why I Believe the Bible.

The W. C. T. U. Flower Mission Day was observed at the home of Oma Perisho, the program being given by different departments. The Cradle Roll Superintendent reported several new members and white ribbons were tied on the babies present. Refreshments were served to over eighty women and children.

The July Missionary Meeting was held with Mrs. F. D. Roberts. The programs for July and August are in charge of our college girls at home for vacation. The leaders were Ila Mae Tozier, Melinda Rinard, Generva Street, Loleta Hinshaw and Virena Rinard. Those in charge for August will be Margaret Jackson, Orpha Pressnall and Mildred Choate. Loleta Hinshaw and Mildred Choate tied for the Penn College Scholarship which Pacific College gives each year. The Wilbur Elliott Memorial Award of Pacific College was given this year to Ralph E. Choate for the greatest Christian services rendered to the college by a Freshman.

Greenleaf Community decided to put on a real Fourth of July celebration using home talent in which old and young down to the wee tots had a part. The parade was led by the Junior Christian Endeavor Society followed by the public school children in various original costumes, decorated autos representing W. C. T. U. and the Greenleaf Academy, floats representing business activities, the old Liberty bell with Uncle Sam driving the prancing team of horses, the old prairie schooner and other horse-drawn vehicles down to tricycles and doll buggies, all advertising something. The clown kept things lively, a bride and groom furnished entertainment while the "Colored Minstrel" Company consisting of two grandfathers and their grandchildren, opened the program by singing "America." One of our young ladies represented "The Vanishing American" which was very fine indeed. The entire program of music and readings was followed by a speech by Calvin R. Choate and the bounteous basket dinner with gallons and gallons of ice cream.

The stunts for all ages and the ball game which closed the afternoon entertainment were entered into heartily and a splendid spirit of fellowship and good will was manifest throughout the day. Being our regular prayer meeting, a hundred people were present for that service after which fireworks closed the day's entertainment.

It was voted a clean, profitable and very enjoyable Fourth. Members from surrounding towns and communities were present and spoke words of appreciation for the splendid time together.

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LONG BEACH ACTIVITIES

In June about 75 members of the Ramona Park Friends Community church with their pastor, R. Ernest Lamb, made up a visiting delegation to the First Friends church of Long Beach, California, and presented a splendid evening's entertainment as a courtesy to the pastor, Neal D. Newlin, who was formerly their pastor. The occasion was the joint meeting of the Men's Brotherhood of the two churches. Lieutenant Governor of California, Buron Fitts, was introduced and talked on the "Crime Problem." He declared that "the boy and girl problem is the great problem in crime today" and said "the majority of criminals today range in age between 17 and 19 years." Education and good home influences were stressed as helpful solutions for these problems. The dinner was served by division 3 of the Aid Society, Laura Gilbert, chairman and Ida McCoy assistant chairman. Mrs. Neal D. Newlin and her assistants arranged beautiful table decorations. New friendships were made and old ones renewed in this intermingling of Friends.

Recently 50 rare old books, largely the history of the Society of Friends were added to the church library through the courtesy of Ruth Gibbons Thompson who gave the books as a memorial to her mother, Ann Gibbons, formerly a member of the Friends Meeting at Coal Creek, Iowa. Also, a 14-volume set of the "Friends Library" a compilation of journals, documents and other writings of Margaret Fell, John Greenleaf Whittier, Charles Lloyd, Isaac Pennington and other early day leaders of Friends.

On July 10, Alumni and former students of Friends Colleges, who now live in Southern California, sponsored a banquet honoring Professor Edwin Pritchard Trueblood and Mrs. Trueblood of Richmond, in the Social Hall of the church. Others prominent among the 135 guests were Dr. Mildard S. Markle and Mrs. Markle, also of Richmond, Dr. Rayner W. Kelsey of Hav-

erford College, Pa., and Mrs. Kelsey, Gurney and Elizabeth Schneider Binford who had just arrived that morning from their educational work in Japan and were in charge of the Japanese delegates to the World Sunday School Convention, convening in Los Angeles, and President Walter F. Dexter of Whittier College and Mrs. Dexter. Neal D. Newlin, pastor, presided as master of ceremonies, introducing Willard O. Trueblood, pastor of the First Friends church of Whittier, toastmaster of the evening. Lulu Moorman of the Educational Committee was chairman of the committee on arrangements for this happy occasion. The Earlham College colors of Gold and Cream were used in the floral decorations and tall cream tapers in golden petaled paper flowers centered each table. Members of the Dining Room Committee were Ora B. Cole, Alida Brady and Isabelle Bewley. The delicious three course chicken dinner was served by the pastor's Aid Society, Anna Bruce, President. This was the largest gathering of the Friends denomination in Southern California, preceding the World Sunday School Convention.

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LOW PREMIUMS

LOW NET COST

WILL HUSTLE WHILE THEY WAIT

In an address at Los Angeles on July 3rd before the National Association for the Advancement of Colored People, Bishop J. W. Martin, of the A. M. E. Zion Church, made the assertion that fully 5,000 Negroes of lighter hue are forced to become to all intents and purposes white people each year in order to get a chance to win their daily bread at the kind of work they love best and for which they are best fitted.

Bishop Martin declared "I know the mayor of a certain town who is a white man now, but as a boy was as good a Negro as the community had, and his brother is to this day a good colored preacher. We want the doors of all professions and trades, of all skilled and unskilled labor, opened to us, and we want them opened wide enough for us to get in without having to 'pass'.....

"How we colored people live in the United States of America depends upon where and under what conditions we are forced to live. Moreover, the arm of the government must be made long enough and strong enough to reach the most out-of-the-way place and rescue from the very jaws of death any citizen on short notice. "Will it ever come? We will watch and wait, but hustle while we wait."

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DAILY VACATION SCHOOL AT ALBA

The Alba Friends Church together with the Methodist and Christian churches of Alba, Missouri, conducted a Daily Vacation Bible School. O. J. Kelly was put in as superintendent again this year and Max Barnes, pastor of the M. E. church, assistant superintendent. The sessions were held in the public school building using three rooms, one for each department. The kindergarten with Doras Adams in charge, and Mary Honey assistant and two other teachers; the primary with Ruth Dale in charge and three other teachers; the junior with Max Barnes in charge and five other teachers. Each department had a pianist and song leader and each pupil had individual instruction.

There were seventy-four pupils all under fourteen years of age. Sixty-six of these passed into the next grade. The Standard course of instruction was used. After two and a half weeks, a closing day program was given, July 3, at night. This was enjoyed by a good audience and many were the expressions of appreciation by the parents and others at the progress evidenced by the exhibition of handwork and the program, and some said it was a marvel how the children delighted in the work.

A partial list of the program is as follows: Seven-thirty to eight, exhibit of handwork; eight, the whole school in worship. Then, the kindergarten gave a sample of their every day work; the primary gave their part which ended with "the Good Samaritan" dramatized; the juniors recited Bible drill and memory work and put on a play called David and the Giant. Several new songs that were learned in the school were used in the program and the closing was a salute to the United States flag and the Christian flag.

BIRTHS

MCBRIDE—To Marion and Mabel Martin McBride, Lewisville, Indiana, July 4, 1928, a son, Marion Martin.

MARRIAGES

BLOSSOM-FARQUHAR—At the home of the bride's parents, Milton J. and Laurena H. Farquhar, Wilmington, Ohio, July 23, 1928, Harriet Farquhar and Dr. Paul W. Blossom of Richmond, Indiana. O. Herschel Folger, minister.

DEATHS

COPE—At Plainfield, Indiana, July 18, 1928, Townsend Cope, son of Evan and Harriet Townsend Cope, aged eighty-nine years. Born near Damascus, Ohio, a resident of Indiana since early boyhood, he was a school teacher for thirty years, and a noble Christian. He leaves the widow, Lydia H. Carter Cope, their sons Ralph of St. Louis, Mo.; Lester of Minneapolis, Minn.; and a foster son, Charles E. McClintock of Boston, Mass. Funeral service was in charge of Lewis E. Stout and John Hadley.

STUDY BOOKS FOR 1928-29

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Camp Fires on the Congo—
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Suggestions for Leaders for
each Study Book(each) .15

AGNES L. DAY, Westfield, Indiana
Secy. Literature—W. M. U.

SWIFT—At her home in Springfield, Mass., June 8, 1928, Matilda O. Swift entered upon the larger, fuller life. Born in East Falmouth April 21, 1856, she was reared in a Christian home and early became a devoted Christian worker. She graduated from Bridgewater Normal School in 1875 and taught for some years. In 1887 she was married to Silas F. Swift and they had one son, Paul G. Swift. She joined the Friends Society of West Falmouth, where her husband was a birthright member, and was always most loyal and interested in all that concerned the church of her adoption. Her husband died in 1904 and she resumed her teaching to support herself and son and to give him a good education. Later he made a home for his mother in Springfield, Mass., and was always extremely kind and thoughtful for her comfort. There was no organized Friends meeting in the city but both were actively interested in the annual gatherings of Friends of the Connecticut Valley, in the relief work done after the war, and in furthering the cause of Peace and of Friends Missions. Matilda Swift showed a rarely beautiful Christian spirit in all her relations of life and endeared herself to those who knew her.

WHITE—At his home in Knightstown, Indiana, June 29, 1928, Allen Saunders White, youngest son of John T. and Hannah Ann Parker White, in his eightieth year. He was born at Raysville, Indiana, a lifelong Friend and was a member of Knightstown Meeting. He was found dead in his bed from heart failure. A brother, Frank J. White, and a daughter, Mrs. James L. Saylor of Chicago, Ill., survive him.

To have what we want is riches, but to be able to do without it is power.

—GEORGE McDONALD.

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NOTICE

Owing to the death of Edmund Stanley, Clerk of Kansas Yearly Meeting, Vida R. Pribbenow, the Recording Clerk has been designated to receive all communications in connection with the Yearly Meeting. Her address is Rose Hill, Kansas.

SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk.

Canada: Newmarket, Ontario; August 2;
Arthur G. Dorland, University of Western Ontario, London, Ont.

North Carolina: Guilford College, N. C.;
August 7; L. L. Hobbs, Guilford College, N. C.

Wilmington: Wilmington, Ohio; August 13;
C. Clayton Terrell, New Vienna, Ohio.

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Indiana: Richmond, Indiana; August 27;
Percy M. Thomas, Fairmount, Ind.

Iowa: Oskaloosa, Iowa; August 27; Stephen
M. Hadley, Oskaloosa, Iowa.

Baltimore: Sedley, Virginia; September 26;
John R. Cary, 205 Morris Building,
Baltimore, Md.

Kansas: Wichita, Kansas; October 16;
Vida R. Pribbenow, Rose Hill, Kansas,
Recording Clerk.

LOCAL MEETING DIRECTORY

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coming to Chicago should be sent to the above
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CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Car-
son Lodge Room, 218 Ludlow Avenue, Clifton,
Cincinnati, Ohio. Bible School, 10:15, and Meet-
ing of Worship, 11 a. m. Ministers, Henry G.
and Jane Sumerhayes, address, 321 East 33rd
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